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tails dangling at the back. The arms, legs and bodies of other dancers were painted white, or white with contrasting horizontal stripes. These grotesque figures added color to the dance and stirred the imagination with old-time fire.

In this dance, as in the Walapai mourning ceremony, the village crone had a unique part. Mr. James had told us of seeing women rush to the center pole during the Peach Dance, and, encircling it with their hands, whirl madly about it until they dropped from exhaustion. He had been present when several women darted into the center of the circle, screaming, dancing, foaming at the mouth and pulling their hair as they dashed against one another or against the central post, until they fell in a stupor.

If one of these prone creatures blocked the path of the circling dancers, she was dragged by the hair to one side where relatives cared for her until consciousness returned.

The men looked with tolerance on such hysteria but did not indulge in it. As a rule they were rather stern, self-disciplined, but jolly too.

This Havasupai dance may have included some of the ritual of the Ghost Dance, which at one time was the accepted religion of many tribes. It is said to have originated in 1870 based on the doctrines of a Paiute shaman, who claimed to have visited the dead in their far-off home, and learned from them that they would return to join the living. There seems to be very little information available as to the introduction of the cult at this early period or of its influence on the tribes who accepted its precepts. Its value to the cause lay in the fact that it paved the way for the revived Ghost Dance in 1890, which won converts among the Indians from the Sioux in the north to the tribes in California.

The Paiutes were responsible for both its origin and for its revival; the latter came about in a strange manner.

Wovoka, a Paiute, was a young lad when his father, described as a "dreamer," died. The boy, through his work among white people on a ranch, learned some English and gained a little knowledge of the white man's religion. When he was about thirty

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years old, there occurred a phenomenon that terrified the Paiutes, an eclipse of the sun. The Indians interpreted the eclipse as an attack by some ferocious monster on their god, the Sun. The darkened sun was a dying sun; fear plunged the tribe into wild demonstrations, shouting, the firing of guns, any act that would frighten the monster and force him to abandon his wicked purpose.

During this eclipse, Wovoka became unconscious—he is said to have been ill at the time—and was lifted up to the Other World. Here in a place of celestial beauty he saw all those who had died, happy and ageless in their faraway home. While here he was taught a dance which must be performed at stated intervals for five consecutive days. Wovoka returned to earth, recited his experiences among the dead and taught his people the dance, which became known as the Ghost Dance. He instilled in their minds the belief that by performing these dances as instructed, they would bring their dead back to dwell with the living in eternal happiness on a regenerated earth. This seems to have been an effort on his part to incorporate into his native religion the creed of the resurrection as he imperfectly understood it.

Disciples introduced the tenets of this strange religion to other tribes where the ritual of this cult, like that of the peyote, was made to conform to the will of the cult's tribal leader. In their determination to recall the dead, emotions ran high. In some tribes, men, women and children danced wildly, waving their arms, contorting their bodies, until emotional and physical exhaustion caused them to drop unconscious to the ground. While in this state they, too, entered the land of unearthly beauty and peace where they talked to dead friends and relatives.

In other tribes, the center pole held the "power" to transport a worshiper to the Other World. The Havasupai tied eagle feathers at its tip. To induce the trance, a man climbed to within reach of the feathers where he clung until he became unconscious and fell to the ground. When revived by the medicine man, the pole-climber was expected to relate what he had seen and heard in that far-off land.